

CHAPTER II, VERSES 1 TO 20

OF THE

HAT̥HA YOGA PRADĪPIKĀ

TRANSLATED INTO ENGLISH

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॥ २ ॥ द्वितीयोपदेशः

॥ 2 ॥ dvitīyopadeśaḥ

Chapter II: The Second Teaching

अथासने दृढे योगी वशी हित-मिताशनः ।

गुरूपदिष्ट-मार्गेण पराणायामान्समभ्यसेत ॥ १ ॥

athāsane dṛdhe yogī vaśī hita-mitāśanaḥ ।

ghurūpadiṣṭa-mārgheṇa prāṇāyāmānsamabhyaset ॥ 1 ॥

1. Now, the yogi should firmly establish himself in a seated posture, (and) master himself, (by) eating wholesome, but moderate amounts of food, and thoroughly practice prāṇāyāma¹ following the path instructed by his guru.

1. Breath control.

छले वाते छलं चित्तं निश्छले निश्चलं भवेत्॥

योगी सथाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥ २ ॥

chale vāte chalaṃ chittaṃ niśchale niśchalaṃ bhavet॥

yogī sthāṇutvamāpnoti tato vāyuṃ nirodhayet ॥ 2 ॥

2. When the breath is moving,¹ the mind is unsteady; when the breath is still, the mind becomes steady. The (mind of a) Yogī attains steadiness (like that of a tree or post); thereafter, (in this way) he should restrain the breath (until exhausted).

1. In and out of the body.

यावद्वायुः सथितो देहे तावज्जीवनमुच्यते ।

मरणं तस्य निष्क्रान्तिस्ततो वायुं निरोधयेत् ॥ ३ ॥

yāadvāyuḥ sthito dehe tāvajjīvanamuchyate ।

maraṇaṃ tasya niṣkrāntistato vāyuṃ nirodhayet ॥ 3 ॥

3. As long as the breath resides in the body, it is called life; (it is said that,) death, is the departure of that (breath). Thereafter, (in practice) one should (endeavour to) restrain the breath.

मलाकलासु नाडीषु मारुतो नैव मध्यगः ।

कथं सयादुन्मनीभावः कार्य-सिद्धिः कथं भवेत् ॥ ४ ॥

malākalāsu nāḍīṣhu māruto naiva madhyaghaḥ |
kathaṃ syādunmanībhāvaḥ kārya-siddhiḥ kathaṃ bhavet || 4 ||

4. Indeed, the breath¹ does not stay in the central (path) in impure or obstructed (nāḍī) channels. How then would the state of unmanī² be achieved? How would this task be successfully accomplished?

1. Energy generated by the breath.

2. Unmanī (उन्मनी), the trans-mental “no-mind” state which raises the gem³ of the Śivā lingam above the skull.

3. Gem, from Latin Gemma, which cognates with the Proto-Indo-European ḡemb or ḡeb, to produce or germinate a “sprouting bud.”

शुद्धमेति यदा सर्वं नाडी-छक्रं मलाकुलम् |
तदैव जायते योगी पराण-संग्रहणे कष्टमः || ५ ||

śuddhameti yadā sarvaṃ nāḍī-chakraṃ malākulam |
tadaiva jāyate yoghī prāṇa-saṃghrahaṇe kṣamaḥ || 5 ||

5. When the entire network of nāḍīs filled with impurities becomes purified, indeed, only then (at that time,) does the Yogī become capable in the control and collection of prāṇa.

पराणायामं ततः कुर्यान्नित्यं सात्त्विकया धिया |
यथा सुष्टुम्णा-नाडीस्था मलाः शुद्धिं परयान्ति छ || ६ ||

prāṇāyāmaṃ tataḥ kuryānnityaṃ sātṭvikayā dhiyā |
yathā suṣṭumṇā-nāḍīsthā malāḥ śuddhiṃ prayānti cha || 6 ||

6. Thereafter, with a sattvic (innately pure, calm and blissful state of) mind, one should constantly perform prāṇāyāma¹, so that the impurities residing in the suṣumnā nāḍī attain purification¹.

1. Control of the breath.

2. By the upward moving energy generated by the breath piercing up to, about and above the skull.

बद्ध-पद्मासनो योगी पराणं छन्द्रेण पूरयेत् |
धारयित्वा यथा-शक्ति भूयः सूर्येण रेछयेत् || ७ ||

baddha-padmasano yoghī prāṇaṃ chandreṇa pūrayet |
dhārayitvā yathā-śakti bhūyaḥ sūryeṇa rechayet || 7 ||

7. The Yogī, seated in the padmāsana posture, should inhale the breath in through the moon (left nostril), hold it as per his ability, and then exhale through the sun (right nostril).

पराणं सूर्येण छाकृष्य पूरयेदुदरं शनैः ।
विधिवत्कुम्भकं कृत्वा पुनश्छन्द्रेण रेचयेत् ॥ ८ ॥

prāṇaṃ sūryeṇa chākṛṣhya pūrayedudaraṃ śanaiḥ ।
vidhivatkuumbhakaṃ kṛtvā punaśchandreṇa rechayet ॥ 8 ॥

8. Drawing in the breath through the sun (right nostril), one should slowly fill the abdomen. Having performed breath retention properly (as before), exhale again through the moon (left nostril)

येन तयजेतेन पीत्वा धारयेदतिरोधतः ।
रेचयेच्छ ततोऽन्येन शनैरेव न वेगतः ॥ ९ ॥

yena tyajettena pītvā dhārayedatirodhataḥ ।
rechayechcha tatoऽanyena śanaireva na veghataḥ ॥ 9 ॥

9. One should inhale through the same nostril by which one (had just) exhaled (through), hold back the (retained) breath completely, and then exhale slowly and not hastily¹ through the other nostril.

¹. Not forcefully.

पराणं चिड्डया पिबेन्नियमितं भूयोऽन्यथा रेचयेत्
पीत्वा पिङ्गलया समीरणमथो बद्ध्वा तयजेद्वामया ।
सूर्य-छन्द्रमसोरनेन विधिनाभ्यासं सदा तन्वतां
शुद्धा नाडि-गणा भवन्ति यमिनां मास-तरयादूर्ध्वतः ॥ १० ॥

prāṇaṃ chediḍayā pibenniyamitaṃ bhūyoऽanyathā rechayet
pītvā pingghalayā samīraṇamatho baddhvā tyajedvāmayā ।
sūrya-chandramasoranena vidhinābhyāsaṃ sadā tanvatāṃ
śuddhā nāḍi-ghaṇā bhavanti yamināṃ māsa-trayādūrdhvataḥ ॥ 10 ॥

10. (By) inhaling the breath through the pathway (of one nostril opening), (and) controlling its (pathway) in a different manner, (by) exhaling through the (other nostril opening). (I.e.,) having inhaled through the Pingala (right nostril), then, after retaining (the breath), release it through the Ida (left nostril). Those who always practice, refining the breath (in this way), by this (alternating) method of the solar and lunar channels, will find that up to three months or beyond, the network of nāḍis of the self-controlled becomes pure.

परातर्मध्यन्दिने सायमर्ध-रात्रे च कुम्भकान् ।
शनैरशीति-पर्यन्तं छतुर्वारं समभ्यसेत् ॥ ११ ॥

prātarmadhyandine sāyamardha-rātre cha kumbhakān |
śanairāśīti-paryantaṃ chaturvāraṃ samabhyaset || 11 ||

11. In the morning¹, at midday, in the evening², and at midnight, one should practice breath retentions (kumbhakas) gradually up to eighty times, four times a day.

1. At dawn.
2. At dusk.

कनीयसि भवेद्स्वेद कम्पो भवति मध्यमे |
उत्तमे स्थानमाप्नोति ततो वायुं निबन्धयेत् || १२ ||

kanīyasi bhavedsveda kampo bhavati madhyame |
uttame sthānamāpnoti tato vāyuṃ nibandhayet || 12 ||

12. In the initial stage, sweat occurs; in the intermediate stage, trembling happens. In the highest stage, one attains stability¹; thereafter, the breaths (united²) come to a stop.

1. At the place (of the arising energy), dvādaśānta (the very apex of the end of the twelve finger widths above the head), that standing (sthāna) place, fixed high above the skull; fusing the raised consciousness with the mantra (of the unstruck sound).
2. Eclipsed, and swallowed by the Yogin.

जलेन शरम-जातेन गात्र-मर्दनमाछरेत् |
दृढता लघुता चैव तेन गात्रस्य जायते || १३ ||

jalena śrama-jātena ghātra-mardanamācharet |
dṛḍhatā laghutā chaiva tena ghātrasya jāyate || 13 ||

By continually moving (the energy up through the body), its fore-ward movement striking (the pericarp of the skull) with the water¹ arisen from exertion², firmness³ and levity⁴, by that⁵, indeed, arises⁶ a loud cry out of the body.⁷

1. Śakti energy (which flows like water).
2. Exertion of repeated kumbhaka.
3. Strength of the breath in connection with raising the seminal energy “rigidly” above the skull (the Śivā lingam).
4. Levity of the Serpent power arisen.
5. By that great Nāga (Serpent).
6. Arises a great cry from her (Vakrā), as she cries out powerfully from the body (of the yogī).
7. Be aware, there is also an exoteric translation which veils the true meaning of this verse, i.e.:

13. By performing body massage with water¹ arisen from fatigue, firmness and lightness are indeed produced in the body.

The Lion's roar of liberation does not arise from rubbing sweat back into the physical body, no matter how much sweat one rubs back into the body of the Paśu².

2. "Tethered beast," whose breath is bound to the physical plain.

अभ्यास-काले परथमे शस्तं कषीराज्य-भोजनम् ।
ततोऽभ्यासे दृढीभूते न तादृङ्-नियम-गरहः ॥ १४ ॥

abhyāsa-kāle prathame śastaṁ kṣhīrājya-bhojanam ।
tato'abhyāse dṛḍhībhūte na tādṛṅg-niyama-ghrahaḥ ॥ 14 ॥

14. In the beginning times of practice, food consisting of milk and ghee is recommended. Thereafter, as the practice becomes firm, such strict adherence to rules is not necessary.

यथा सिंहो गजो वयाघ्रो भवेद्वश्यः शनैः शनैः ।
तथैव सेवितो वायुरन्यथा हन्ति साधकम् ॥ १५ ॥

yathā siṃho ghajo vyāghro bhavedvaśyaḥ śanaiḥ śanaiḥ ।
tathaiva sevito vāyuranyathā hanti sādhakam ॥ 15 ॥

15. Just as a lion, an elephant, or a tiger becomes controllable gradually and slowly, in the same way, the breath (is gradually brought under control) when properly practiced, otherwise, it harms¹ the practitioner (when not guided gently under control).

1. Or causes the death of the practitioner

पराणायामेन युक्तेन सर्व-रोग-कषह्यो भवेत् ।
अयुक्ताभ्यास-योगेन सर्व-रोग-समुद्रमः ॥ १६ ॥

prāṇāyāmena yuktena sarva-roga-kṣhayo bhavet ।
ayuktābhyāsa-yogena sarva-roga-samudghamaḥ ॥ 16 ॥

16. By properly practicing prāṇāyāma (breath control), the removal of all diseases should occur. By the improper practice of yoga at that time, the emergence of all diseases happens.

हिक्का श्वासश्छ कासश्छ शिरः-कर्णाक्षि-वेदनाः ।
भवन्ति विविधाः रोगाः पवनस्य परकोपतः ॥ १७ ॥

hikkā śvāsaścha kāsaścha śiraḥ-karṇākṣhi-vedanāḥ ।
bhavanti vividhāḥ roghāḥ pavanasya prakopataḥ ॥ 17 ॥

17. Hiccups, breathing difficulties, cough, and pains in the head, ears, and eyes, and various other diseases occur due to the disturbance of the breath.

युक्तं युक्तं तयजेद्वायुं युक्तं युक्तं छ पूरयेत ।
युक्तं युक्तं छ बध्नीयादेवं सिद्धिमवाप्नुयात् ॥ १८ ॥

yuktaṃ yuktaṃ tyajedvāyuraṃ yuktaṃ yuktaṃ cha pūrayet |
yuktaṃ yuktaṃ cha badhniyādevaṃ siddhimavāpnuyāt || 18 ||

18. One should release the breath properly and appropriately, one should inhale properly and appropriately, and one should retain the breath properly and appropriately¹. In this way, one would attain perfection (siddhi).

1. 'Properly' and 'appropriately,' 'gently' and 'fully' to avoid disturbance to the life force energy (which causes illness).

यदा तु नाडी-शुद्धिः स्यात्तथा छिह्नानि बाह्यतः ।
कायस्य कृशता कान्तिस्तदा जायते निश्चितम् ॥ १९ ॥

yadā tu nāḍī-śuddhiḥ syāttathā chihnāni bāhyataḥ |
kāyasya kṛśatā kāntistadā jāyate niśchitam || 19 ||

19. Thus, in this way, when there is purification of the nāḍīs, outward signs become evident, the body becomes lean, and at that time, radiance certainly arises.

यथेष्टं धारणं वायोरनलस्य परदीपनम् ।
नादाभिव्यक्तिरारोग्यं जायते नाडि-शोधनात् ॥ २० ॥

yatheshṭaṃ dhāraṇaṃ vāyoranalasya pradīpanam |
nādābhivyaktirārogyaṃ jāyate nāḍī-śodhanāt || 20 ||

20. One achieves the ability to retain the breath according to one's wish, the kindling of the fire¹, the manifestation of the sound nāda, and (the feeling of) well-being² arises from the purification of the nāḍīs.

1. The kindling which inflames the fire of Yoga.

2. Bliss, which arises with each breath.